there is an infrarational truth of Life and Matter
which is impartial and neutral and admits all
things as facts of Nature and serviceable for the
creation, preservation or destruction of life, three
necessary movements of the universal Energy which
are all connectedly indispensable and, each in its
own place, of equal value. There is too a truth of
the detached reason which can look on all that is
thus admitted by Nature as serviceable to her
processes in life and matter and observe everything
that is with an unmoved neutral impartiality and
acceptance; this is a philosophic and scientific reason
that witnesses and seeks to understand but considers
it futile to judge the activities of the cosmic Energy.
There is too a suprarational truth formulating itself
in spiritual experience which can observe the play
of universal possibility, accept all impartially as the
true and natural features and consequences of a
world^ of ignorance and inconscience or admit all
with calm and compassion as a part of the divine
working, but, while it awaits the awakening
of a higher consciousness and knowledge as
the sole escape from what presents itself as evil,
is ready with help and intervention where that is

truly helpful and possible. But, nonetheless, there
is also this other middle truth of consciousness
which awakens us to the values of good and evil
.and the appreciation of their necessity and
importance; this awakening, whatever may be the
sanction or the validity of its particular judgments,